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"Our part is to conspire with the new works of new days."—Emerson.

Social Science and a Rational Religion.

THE NEW IDEAL

A Journal of Constructive Liberal Thought and Applied Ethics.

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THE NEW IDEAL.

BACK NUMBERS.

To NEW or old subscribers who care to own or circulate the numbers of THE NEW IDEAL from January to May of the present year, we will send the five for 25 cents. The list of Contents of each of these numbers is below. It will be seen that many important articles are included,—original writings by Frothingham, Conway, Potter, Holland, Underwood, Hinckley, Abbot, Montgomery, Whipple, Adams,—many others,—the leaders of the New Time,—a little library of recent important liberal literature for 25 cents. Order these numbers sent on missionary work to some friend.

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EDITORIAL.

BODY AND SPIRIT.

THE fair October sky is clear,
The summer haze has fled;
The glory of the woods is near,
The maple's leaves are red.

The cloudless morning sun is mild,
The fern its fragrance yields.
"Come out into the woods, my child,
Come out into the fields!"

'Tis thus I hear my mother speak,
My mother, Nature dear;
And while her breezes fan my cheek
I linger still to hear.

These perfect days were never meant
For toil of hand or brain,"—
But made to roam the continent
Or sail the misty main.

The world is too much with us,"—Yea,
For all men but a few
Earth's toil and strain from day to day
Is life's sole residue!

O Man! for what the sun and sky?
For what the leafy wood?
Will ye forever live and die,
And make the worse the good?

But ah!—myself—*myself* am bound
Within the city's moil!
I cannot break, *myself*, the round
Of endless daily toil!

In vain the crimson sumac rears
For me its plumes of red.
And while I toil—'mid blinding tears—
The aster's gold is dead!

Ah well! my mind is still my own
My heart no fetters gyve:
My soul is monarch of a throne
Which through all years shall thrive

To toil my body Fate may urge—
But unconfined and free
My spirit roams the mountain's verge,
And sails the sun-lit sea.

And happy I, if in the life
The coming years shall know,
Some ease to others fare, from strife
That now impels me low.

Not always shall injustice reign,
Though Freedom tarry long;
Above man's groans and travail-pain
Shall someday soar a song.

Yea! men shall yet behind them cast
All shames their lives have known,
And in the epochs nearing fast
Shall come into their own.

JAMES H. WEST.

GENERAL TOPICS.

"THE other side" is always welcome to representation in our columns, limited only by the limits of space.

"THE SABBATH FOR MAN."

THERE is occasionally an item of progress to report, even in the dead days of Liberalism which are Now. A Freethinker of Spencer, Mass.,—Richard Sugden,—has given a handsome new library-building to the people, and, in giving it, himself put the Sunday restriction on it! The restriction however, of course, is that it shall not be *closed* on Sunday. Spencer is strongly an Orthodox town, but it must now begin to learn that Sunday is as good a day as any other. And in Chelsea, Mass., within a day or two, through the efforts of Secretary D. G. Crandon of the Free Religious Association, who resides in the town named, the Public-Library Committee, in response to the extensively signed petition circulated by Mr. Crandon, have at last voted to throw the library-doors open on Sunday. Even Chelsea? Then is there progress indeed. Bravo, brothers! Now help also to throw the doors of Nature's temple open freely to all, and the answered needs of Man shall write your names on its walls in something more enduring even than chiseled stone.

"HOW TO LESSEN POVERTY."

IN Part II. of his article under the above heading, printed in the present issue, Mr. Holland suggests the most sensible method of treating poverty and pauperism, from the standpoint of the existing order, that we have anywhere met. His paper should be widely read—and then acted upon at once. Moreover, it seems to us to be especially commendable because—whether the author so intended it or not—it would be the beginning of a certain measure of Nationalism; the State would begin to be the employer of its citizens: it would furnish them with occupation, and guarantee them, in return, the continuance of life on terms which, however far from "luxurious," would yet present a certain measure of desirability. Under such conditions we think few would prefer to beg or to steal. We believe it is only

the highly exaggerated and flagrantly pretentious "necessities" of a false, conventional society, and the difficulty for most people, under existing conditions, of continuing life at all, after any presentable fashion, that make so many men and women to-day desire something for nothing. If the contrasts in society were less, if tastes as a whole were simpler, the gain would be great to the world. On one hand, folly and flashiness would pass; sensuous, unproductive "luxury" would pass; arrogance would pass; and on the other hand, self-respect would begin; independence would begin; *possibility of advance* would begin. With Mr. Holland, then, we say, "Give all a chance." We know of a man to-day,—a man of high intelligence, of literary ability, and of moral bravery,—working in a Boston restaurant fourteen hours each day, Sundays included, for four dollars a week, furnishing his own lodging, and glad to be independent even on such terms. And there are many such as he. To them, ten hours a day for the State, six days a week, with guarantee in perpetuity of cleanly lodging, nourishing food however plain, and whole garments, would be a boon eagerly to be accepted. Yes, give them a chance!

"A MILLENNIAL OPPORTUNITY."

OCTOBER 28–31 the Unitarian National Conference is to hold its periodical session, in Philadelphia. The announcements for the successive days evince that it is yet much too soon for the church (even of the "liberal" claim) to think of touching the question of the New Abolition. Prayer-meetings, the pushing of the conventional sectarian war, and the "millennial opportunity" of opening Unitarian theological fire on Japan, are the prominent items of the program as thus far printed. It is still carefully stated, lest any one should suppose it was for Humanity, that this Conference is of "Unitarian and other *Christian* churches." We are reminded, by contrast, of Lowell's poem, "The Search."

THE EDITOR'S PRIVATE CORRESPONDENCE.

MANY correspondents of the editor, who look for private answers to their letters, grow weary with waiting; and one of them now writes even to "wonder if the editor is asleep." No, he isn't,—though often, truly, he would delight to be, while others are and he can't spare the time. He is dimly aware that there *is* such a thing as sleep, and he seems to recall having heard that almost all people "go to bed" once in a certain number of days or weeks (he can't remember which), and sleep, some of them, sometimes, for even six or eight hours consecutively, without once getting up to go to work again! What laziness,—but what bliss! The editor of THE NEW IDEAL works with his hands, as well as with brain and pen. He has to support himself and his family —or try to—as well as support THE NEW IDEAL; and the paper is as expensive and as much a luxury as the family,—both are "exceptionally dear" to him. And truly he would not have them "held cheaply"; but to carry on both requires double hours, each day,—and this is why our correspondents must often have patience. By-and-bye, when our friends all over the country combine in our behalf, and send us a dozen new subscribers, we shall spend a part of the large sum thus acquired in buying a type-writer, and a boy to do the editorial work and support the family, and then the editor can attend to his correspondence properly.

ANARCHISM, OR SOCIALISM—OR NEITHER?

HENRY GEORGE thinks it better that one should drift into Anarchism than into Socialism (*Standard*, Sept. 7, p. 2). And he presents these reasons for his thought:

"For, while both are equally impracticable, and each ignores an opposite side of human nature and social needs, anarchism, which would dispense with all government, is on the whole nearer to the direction in which reform should at present move than state socialism, which would subordinate everything to government. And there is another thing that disposes me more to anarchism than to socialism. Socialism seems more consort with atheism; anarchism with theism. For socialism, which seeks to build up, as it were, a huge machine in which every man shall be put into his place, does not trust to natural harmony. But anarchism, which would do away with all government, involves at bottom the belief that there is a natural harmony in individual impulses, a natural order in social affairs, which if given free play would enable society to dispense with all human legislation. The one therefore seems to consort rather with materialism; the other with the recognition of a supreme first cause behind all the effects that our senses recognize as matter and energy. Philosophical anarchism, born of the simple life and fervent faith of the Russian peasant, who hardly knows of railroad, or telegraph, or labor-saving machine, and who is so used to the operations of his mir or village community that he does not think of it as a form of government, but as a natural thing, like father or mother, which all men have, and would continue to have if government, that means to him only military conscription and taxation for which there is no return, were abolished, seems indeed with its simple trustfulness in human nature a pleasanter thing than state socialism, which has its birth in factory life, bureaucratic regulation and military despotism."

Twist ye, twine ye! even so mingle shades of joy and woe. Stir the caldron hot and hotter; twirl the clay, each ardent potter; every man say what is right in his individual sight! Yet, from all this toil of earth, nobler life shall have its birth. Come what may, things can't be worse than the present groaning curse. If perchance things may be better, welcome Socialistic "fetter"! If at least the old be missed, welcome even Anarchist! Or if something nobler still offers prize to human will, all life's forces—Nature's best—summon man to gain the quest. Mix again, then, herbs and clay, on the eyes of men to lay, till the gloom of centuries flee, and the Happier Era be!

FREE LITERATURE.

REFERRING good-naturedly to the facetious method in which, in the September paper, we called particular attention to the first part of his current article, Mr. Holland quietly comments:

"I cannot help thinking that, before we carry passengers by railroad gratis, we would better fully establish a scheme which, without the slightest cost to him, shall enable every man to have his house full of all the best reading matter, including, of course, and by special enactment, THE NEW IDEAL."

If it were desirable to furnish men with *anything* without adequate return, we do not know of any more valuable literature with which the State might begin than the journal Mr. Holland names. But no earnest man or woman desires something for nothing. All, to be sure, when once they know of it, desire the best; but neither earnest men nor earnest women wish, in any direction, more than the unhampered *opportunity to acquire*,—which only a few have now. Thus we have not the slightest question that, in the course of a few years, if our paper can "live over" till then, and provided Mr. Holland's really valuable suggestions in the current installment of his article can be carried out, THE NEW IDEAL will be in every home in the land. And not because the State will furnish it free, but because no wise person will deem that he can get along without it, while all will be able to pay, possibly, even a shilling more than present rates for it, whereupon the editor will slowly reaccumulate—say perhaps in twenty years—a small portion of the sum he is thus far out of pocket on account of it.

"SOME ARE PASTORS."

IN the September NEW IDEAL, a contributor thinks it ought not to be expected that certain professional members of the Free Religious Association should help much in Social matters, because they are already pretty closely occupied. "Some," he says, "are immersed in literature, politics, science; some are, as all were once, active pastors." But what is the deeper intent and value of "literature"? Is it not the culture and benefiting of man? Otherwise it is useless! And wherein is "science" of utility? Is it merely to crack

rocks and dig fossil bones and to dispute honors with Moses? If most practically and on life's strictly material side it did not closely touch human need, it would fail of its grandest results. But Mr. Nichols, in the present issue, shows science as man's saviour. To the lover of his kind to-day who is a devoted worker in either science or literature, his vocation is a mighty opportunity for good to his fellows. Too true is it that servitude to "politics" shuts a man out from all regard for mankind and its needs; we will not stay to speak of "politics." If the word were "patriotism" or "statesmanship" we might take heart. But finally, "Some are pastors." Yes, too true, the fair position and the fine *eclat* —they *do* too often unfit a man for any real work of good. But nevertheless, shame on the "pastor" to-day—reproach is to him—"Pastor"? call him thief rather, as Jesus did —who sits smiling and snug in his fat churchly berth, and for policy's sake keeps his mouth shut and his heart shut—for loaves and fishes' sake dries up that fount in him of the common human blood with which the great Mother endowed him. "Some are pastors"! Ah, but the shepherd carrieth the lambs in his bosom and defendeth them even with his life. He does not look on cowardly and see them forever fleeced and smitten, and never so much as once lift up a cry.

THE F. R. A. AND SOCIAL REFORM.

When the call of duty beckons,
Brother, be not thou the laggard.
Justice waits thy strong endeavor.

In his reply, quoted in the September New Ideal, to the question of the editor as to what the Free Religious Association might do in the matter of attempting to direct to some one practical end as many as possible of the varying social-reform movements which to-day importunately seek a hearing, Mr. R. P. Hallowell expressed the hope that the Free Religious Association would not resolve itself into "a Reform Trust." In all seriousness, however, we think the Association might do much worse than this. In our midst to-day are a dozen or more increasingly strong bodies of men and women,—devoted, self-sacrificing, earnest, hopeful,—all seeking the same end,—all trembling and enthusiastic for that end's speedy accomplishment,—but wasting fire, wasting vitality, wasting time, wasting soul, because seeking that end through widely divergent and often mutually antagonistic means. What more gracious service could be rendered them, one and all, than for some such wise, strong, careful body of leaders as are to be found in the Free Religious Association to welcome them all to a fellowship in which differences should be minimized, agreements maximized, and all be set, together, to combined work for some single end? Thus speedily should a mighty waste be stayed, —the waste of man's strength of purposeful will and of woman's tenderness of tears,—and the happier era of earth, that is to be, brought quicklier in.

The "Trust" is not such a bad thing, perhaps, after all. At any rate it is conserver of the better side and of the advantages, and preventer of the grosser side and the wastes, of competition; and is prophetic of the future Universal Trust into which Society shall yet be, in self-defence, forced to resolve itself. As Mr. William Morris, the English poet and Socialist, rejoices (according to Mr. Savage) at every fresh indignity heaped on the wage-earner, and at every increasing hardship of the present system, "in hope of that day when the people will bear it no longer," so here in America we may, for the time being, rejoice at every fresh imposition on society of a new Trust of the thievish and unprincipled order, in gratitude that the Great Day of Freedom is brought thus, by so much, the nearer.

But shall we simply wait? Shall all the Trusts, even of the present, be of the selfish and grossly unjust order? As "a Reform Trust" the Free Religious Association might be, in a marked and grateful way, conserver of the better side and of all the advantages, and preventer of the impractical side and of all the wastes, of Socialism "Christian" and Secular, of Nationalism, Individualism, Communism, Anarchism, of the Single-Tax movement, the Profit-sharing idea, of Free-Trade even, and Protectionism; and by bringing the followers of all together in frequent free fellowship and discussion (say once a month, or even fortnightly), cause sympathy and unanimity of action to bloom fragrantly and in beauty in the Garden of Man, where now each individual rose-bush, in the Desert of Difference, fronts the others only with thorns outward.

This is what we would have. This is what The New Ideal is working for. The divergences at present are great, while one Common Good is sought. Let us have peace. Let us have combination rather than difference. Better concentration and unanimity on one point than a hundred differences at the sword's point.

There are one or two who are in earnest. One interested worker, in an article below, would like a special meeting of the Free Religious Association called, for the consideration of these matters,—and called at once. Are there any who will join him in the desire and the call? Is it wise or right for the Free Religious Association to let the present Great Opportunity pass? If it passes now it will not come again. "*Once* to every man and nation comes the moment to decide." In a brief time some other fine Body of Workers will have arisen, and the history of the Free Religious Association, lately recounted to date by Mr. Frothingham (reprinted in The New Ideal for June), will forever wait its fitting end. Surely, in anticipation of such disaster, the later word of Mr. Frothingham (in The New Ideal for September) must voice the heart of many:

> I, for one, should be sorry to see the Free Religious Association die, but I should be more sorry to see it live unmindful of its calling to effect a complete brotherhood. It will not have done its perfect work until it has beheld, at least in vision, a new earth as well as a new heaven.

Let there be the Reform Trust! Let the Free Religious Association, if it must die, at least die in the harness. Let it be the peacemaker, the pacifier. We have the word of an early Communist that peacemakers are blessed.

GENERAL CONTRIBUTIONS.

THE STEP NEXT.

The letters of Mr. Potter and Mr. Frothingham, in the September New Ideal, are in a sense encouraging. I, for one, thank them from my heart. *But what's to be done?* Or, to speak more conservatively, what is "The Step Next" for free religion? A plan similar to that sketched by Mr. Potter was offered by myself years before he presented it. But time has suggested some modifications. "How long is to be the debate on it now?" is the question. Like the Indian, I have no faith in talk in these days.

Discussion is all right, but it depends on what, when and where it is. This I said to the editor last Winter and Spring. New topics are being taken hold of, but in what spirit? with what purpose? We have not eternity to work in, of which we are reminded when Mr. Frothingham says that some are getting old. This annual-convention-festival theory of free religion has fallen into "inoccuous desuetude." It will make not only Unitarians, but Trinitarians and Octogenarians, of us all. This "fellowship-in-the-spirit"-ism seems to lose sight of all landmarks, even the fact that man is a land animal, and needs a place on earth on which to stand.

It is time for action. Free Religion must go down among the people to help and be helped. If the mountain will not

come to Mahomet, then Mahomet must go to the mountain. There is need of a new beginning, a new spirit, new elements. A new organization *both general and specific* is to-day's need. If by evolution from within, well. Not what free religion has or has not done, but what it is fitted and willing *to do*, is the question. And there is need of a journal devoted to this new program. Is "The New Ideal," however, exactly the name? Liberals have revelled too long in the ideal, — a false one to be sure; but one of its false traits has been its idealism. Still, THE NEW IDEAL will serve as a link between Liberalisms past and future; and let us uphold its able and devoted editor. Every liberal in the land should be grateful to you, brother! You are in the breach! Something definite must be done, else babes will moan, maidens sob, mothers weep, and anarchists hang, while preachers — pray.

I propose a special meeting of the Free Religious Association. Time, October; place, Boston. And I wish THE NEW IDEAL could, for the time being, be issued fortnightly, half size, to see if something practical cannot be done.

T. W. CURTIS.

A SOCIALISTIC OBJECT-LESSON.

TO THE student of our social system, the story of a certain doctor should prove highly instructive and suggestive. This doctor to whom I have reference had just finished his medical studies, and was looking about him for a place in which to settle down to business. Finally he opened his office in a community which proved to be a very healthy one. Day after day passed, but not a single application did he have for his services. Most unfortunately (*for him*) everybody was in possession of sound health. Days grew into weeks, and weeks into months, and still, as ill-luck would have it, the community continued unvisited by fevers, epidemics, or any disease whatever serious enough to demand his professional attention. Although his temperament was such that it was natural for him to look on the bright side of life, yet, on account of the unpromising outlook, he could not, after a while, resist the feeling of discouragement which began to possess him. And indeed, his funds at last became so low that he was obliged to carry some of his valuable books to the pawn-shop. His wife, in order to help put off as far as possible the day of absolute want, suggested that her piano be sent to the "Auction Rooms." Who then would wonder that he began to suffer that mental torture which the prospect of certain penury always imposes on its victims?

One day, however, as he was slowly walking along a country road, thinking to himself how much more fortunate doctors were who happened to locate in some plague-stricken district, he saw, in a field across the way, an apple-tree, the limbs of which were heavily loaded with unripe fruit. Looking farther, he saw that there were other apple-trees, equally prolific. In an instant his look of anxious care gave way to one of pleasing expectation. Hurrying home he met his wife waiting for him at the gate.

"O Mary!" he cried, his eyes shining with the light of expectancy and enthusiasm, "I've such good news to tell you! What do you guess it is?"

"I'm sure I can't guess!" she replied, eagerly. "Is somebody sick? Has somebody broken an arm or a leg? Has —— ?"

"No, not quite that, but green apples have come! I saw lots of them this morning. And, you see, children will be sure to eat all they can of them; they always do. And I wouldn't be afraid to wager the last cent I have in the world that, inside of a week, some of those rosy-cheeked children of our rich neighbors will need a doctor! You just wait and see if I'm not right. Thank God, Mary, there's a prospect of our making a living yet."

Well, it happened just as the doctor foretold. Not only little children, but youth and grown people as well, ate freely of unripe apples, and much sickness was the natural consequence. And what a splendid thing it was — for the doctor and his wife! With what zest could they now sing, "Praise God, from whom all blessings flow!" Thanks to an existing social system which makes the miseries, sufferings and necessities of one class the source of supply for the happiness and enjoyments of another class, the doctor soon refilled his empty purse.

And what else happened to him? As he exchanged his thread-bare coat for one of broadcloth, he was unconscious, perhaps, of the fact that his views of life were changing, too. But, by the time his continued prosperity seemed to be fully assured, he had, by slow degrees, reached that condition of "mental maturity" commonly known under the name of "a wise conservatism."

He could now talk somewhat after this manner: No! this world is not such a bad sort of world after all. To be sure, a superficial view of life as it is seems to show that there are a good many who have a pretty tough time of it. But the man's a fool who thinks that this world can be a flower-garden for everybody. Of course, somebody must be poor. Sufferings that arise from sicknesses and accidents are to be expected as long as the laws of nature are violated. But the sufferings that arise from poverty are another thing altogether. Undoubtedly they are the means by which a wise Creator has designed to accomplish some great end. Such things always have been, and most likely always will be. No doubt the hardships of poverty could be mitigated to a great extent, if the advice of our Depews and our Atkinsons were followed, regarding the practice of economy and the judicious use of a cheap oil-stove.

What a hard-hearted doctor! Oh, no, not at all! His thoughts simply ran in that channel of action which society gave him no other choice than to take. He was a creature of social circumstances. He must look at life from a business point of view — and be, in that part of his life devoted to gaining either necessities or luxuries, hard-headed and practical. By nature he was kind and humane. The sight of suffering was personally distasteful to him. But he had discovered, through experimental knowledge, that it was nothing but suicide to allow sentimental consideration for others to outweigh considerations for his own practical necessities. Such is the logical outcome arising from the uneconomic relations which men, under our existing social system, are obliged to hold toward each other. Nor need we look far to see other examples of it.

When the Eastern war-cloud seemed certainly to portend strife between England and Russia, the press, instead of deprecating the suffering and loss of life that would inevitably follow, discussed the favorable effect which such a war would probably have on business. When the Charleston earthquake occurred, a clergyman could see God's hand in the disaster, since carpenters would at once, on account of it, have plenty of work at a high rate of wages. I have in mind a certain manufacturer who, during the war, secured a big contract from the government for making blankets. It is credibly reported of him that he made the remark, "If this war could only last long enough, I could lay up a pile of money."

The nation as a whole seems to be morally paralyzed, through the domination of the commercial instinct. In business-life every sentiment of humanity must be kept strictly in abeyance to the doctrine of the big I, represented by the individual, and of the little you, represented by society. Although we hold the Declaration of Independence as our political bible, still, in that great sphere of national activity wherein we engage to supply each other's wants, we might aptly be described as the legitimate descendants of

Ishmael. To-day, as private citizens, feeling the responsibilities which one common humanity imposes upon us, we hasten to the relief of the sufferers of the Johnstown flood. To-morrow, as a business people, and in accordance with what are called sound business principles, it is for our interest to see them suffer for such necessaries of life as we can make them dearly pay for.

What a consistent and praiseworthy system!

GEO. H. HADLEY.

HOW TO LESSEN POVERTY.

II.

HAVING already considered what may be done to help those who are helping themselves, we come to those who are not,—to the paupers, beggars, and tramps, who form such a large and dangerous class. Many of its members are already criminals; and the boys and girls are in a school which graduates thieves, drunkards, and harlots. This class is often said to be on the increase; and it is certainly larger in the United States now than it was in 1834, when travelers from Europe found no beggars in New York, but noticed that all the men wore warm over-coats, while every woman was dressed according to the Parisian fashion. There has been a change for the worse here, in spite of high tariffs, if not in consequence of them. But the main causes, I suspect, were the destitution of many of the early immigrants, and the lavishness with which beggars have been relieved at our doors.

So much has been said about pauperism in England, that it is pleasant to know that it is on the decrease in that country. In 1888, according to "Whitaker's Almanac," it was three per cent. of the population; it was somewhat larger, according to the "Encyclopædia Brittanica," in 1876, though less than four per cent.; but in 1803, according to official returns cited in "Lecky's History of England," Vol. VI., p. 206, it was more than fourteen per cent.

At all events, pauperism is still such a dangerous evil that it is high time to adopt systematic measures for checking it thoroughly. Nothing can be better, so far as it goes, than taking away the pauper's children, and making them useful members of society; but the fathers and mothers are constantly giving us more children to take care of; and members of the class just above pauperism are perpetually dropping into it. The last danger can be, in some degree, averted by the methods already described in Part I. of this article. But the question is still before us,—what shall we do with adults who have no means of support?

In the first place, we should find work for all who really wish it. Find work, I say, not make it; for the latter plan would beggar the industrious poor. My plan is for the State to open intelligence-offices, and also industrial homes, so that all who ask for work will first have a chance to prove that they do so in good faith, and then will be provided with employment. Suppose we put every applicant, on entering, into the second class, promote those who work and behave well into the first class, and then send them where they are needed. Those who, in class second, do not hold their own, must drop into class third; where they should be suffered to stay, until they either become worthy of promotion, or else behave so badly as to be sent to a poor-house or prison. The principal point to attend to, in these homes, is to see that the food provided, though good enough to keep the inmates healthy, should not be so rich and plentiful as to tempt people in, who are able to support themselves elsewhere. It is to be observed that a plan somewhat like this has been carried on by the Mormons, with the result that there is scarcely any poverty in Utah.

But, however much we might do to find employment for those who need it, there would still be a large residue of able-bodied men and women who would rather beg than work. All competent authorities agree that at least fifty per cent. of the tramps would not work regularly for any wages. Many are so demoralized that they could not, even if they would. After their wild, roaming life, they would be like hawks in a cage. Those men and women who live by begging, but do not go on the tramp, are apt to be in too bad a state of health, in consequence largely of unhealthful habits, to be able to work regularly. All habitual tramps, and professional beggars, together with all inmates of State homes, who do not behave themselves well enough to stay there, even in the third grade, ought to be sent by the police-court to work-houses. There they should be kept at hard labor and on plain food, and graded according to capacity and conduct. A sufficient length of time in the highest grade of the work-house should give entrance to the lowest grade in the State home. Thus even the professional beggar would have a chance to make a man of himself.

Of course, those who are utterly incapable, either mentally or physically, of being trained to manual labor would continue to be provided for in special asylums; and I should be glad to see them even better treated than they are at present.

This plan is merely a suggestion; and its details admit of great modification. I do, however, insist on the necessity of not making these institutions so comfortable as to tempt people out of employments by which they already support themselves. You cannot hope to lessen the number of paupers by any plan which puts a premium on pauperism.

Another point of vital importance is that the two sexes be kept permanently and thoroughly apart. In the homes and work-houses for women, no males should be employed. No inmates of a work-house, or even of a home, unless in its highest grade, should ever be allowed to leave it for a single hour, until they do so permanently. The main advantage of the proposed system of industrial homes and work-houses is that it will prevent pauperism from propagating itself. The safety of society demands that tramps and beggars be restrained, like dangerous criminals, from troubling the world with children likely to be as great a burden as their parents.

The adoption of this system, or some similar one, which shall lift the most deserving members of the pauper class out of it, and prevent the others from perpetuating it, would soon reduce pauperism into perfectly manageable proportions. Benevolent individuals would still be able to help those whom they have personally found worthy, and would not have to waste money, on any unworthy applicant. To treat all paupers, not protected by patrons who can prove them to deserve special privileges, in some such ways as are here recommended, is what the State has a perfect right to do, and also what it is solemnly bound to do, for its own protection.

F. M. HOLLAND.

AN END TO ENFORCED IDLENESS.

CAN Society guarantee employment to everybody? Let me premise that, by itself, and at present, this is rather an unprofitable question. Society has not yet come so far that it does what it can do, and what can be shown to be rational, but only what is implied by the state to which it has grown. We may say that Evolution has so far led us by the hand, like a little child, to where we are; and Socialism may be defined as the philosophy that predicts what will be the next stage to which Evolution is bringing us. Evolution, in that process, is modifying both out surroundings and our brains. Let us note the change in the former.

Concentration has, for the last generation, been the order of the day. But during the last few years a change has come over industry and business, in the United States, that is startling. It is the merging of our Corporations into *Trusts;* i. e., concentrated bodies, outside the law, whose

directors have power to close such and such factories, to limit the production of others, to consolidate establishments or centralize production at one point; who purchase raw-material, and supervise selling prices, terms and conditions. But this phenomenon is really startling only to less clear-seeing people. Socialists have for years been predicting such a result. More than a generation ago they foresaw and proclaimed that competition must necessarily lead to monopoly, and this the quicker, the more perfect and unfettered the competition was. It is but natural that the United States should be the theatre for the more decisive results in this line, since here business and capitalists have perfect liberty of action. Hence it is that Trusts are still mainly to be found in America, notwithstanding Mr. Blaine's baseless assertion that "Great Britain is plastered over with Trusts." They are spreading in the United States with such rapidity as to suggest to the observer the complete abandonment of the principle by which the industries of the nation have hitherto been developed.

And this will undoubtedly be the result, Socialists say, in spite of whatever may be attempted in the way of stemming the tide. By the commencement of the twentieth century all our social activities will be concentrated in such Trusts, each of which will extend from the Atlantic to the Pacific. Simultaneously, our workingmen will have learned completely the lesson that in organization alone lies their safety, and they will oppose to the capitalistic Trusts their own closed phalanx. Then we shall be at the beginning of the end; that is, we shall be entering on the last stage of that mighty industrial revolution that commenced with the introduction of steam and machinery. For by that time the public mind will have been perfectly prepared for organized business action. The people will have come to see that either *Organized Capital* or *Organized Government* must conduct our business.

But that is not all. As long as the wage-system remains, Capital and Labor, or, to speak correctly, Capitalists and Laborers, will remain in chronic warfare. We have lately seen that the powerful and peaceable Brotherhood of Engineers could not avoid a strike. Suppose, then, a gigantic strike between the united Trusts of our country and our united wage-workers. The latter will lose,—there is no escape from that result. But then their eyes will be opened to the conclusion that their salvation demands the abrogation of the principle of private property in Capital and Land; both our workingmen and the rest of the people will come to see that private ownership in the means of production is an insurmountable obstacle to the future growth of civilization. The outcome will be a Socialist Commonwealth.

The brains thus being ready, nothing is easier than to organize the new state of things. Production is even now carried on in part co-operatively, and will by that time be perfectly so. All the change that is necessary is to cut off —figuratively speaking—the useless heads of the various concerns. Remove those who perform no other function but that of pocketing the profits, and let the workers, their foremen and managers, carry on their work and their business as before. In the future, however, the distribution of the proceeds of the business will also be co-operative, like production—that is the principal difference. Of course, if the change is accomplished peaceably, the former owners will be paid the *true* value of their plants,—say, in annuities,—but *without interest.* It is thus easy to see how Society can guarantee, all who at the time are occupied, employment.

Now as to the unemployed. My readers perhaps know that, at the present time, the Federation of Labor and the Knights of Labor are desperately in earnest in regard to a demand which they intend to make on May 1st of next year, for an eight-hour working day. Every thoughtful man, with his heart in the right place for his fellow-men, ought to lend his influence in favor of enforcing that demand. But it is possible, of course, that they fail this time. Perhaps this very demand may be the object in dispute in the last grand strike, above alluded to. One thing is sure: with the introduction of Socialism no one will work longer than eight hours.

The principal argument of organized labor at this time is by no means a selfish one: it is that by a reduction of the working-day to eight hours every unemployed person, everyone willing and able to work, will be given employment and living wages. They are right without a doubt. This will mean a reduction, on an average, of three hours in the working time of each of our busy wage-earners, and this, simply to satisfy the present consumption, will create a demand for about four millions of new workers. In other words, that greatest of industrial horrors, enforced idleness, will thus be immediately ended, and a great deal of our pauperism, that shame in our civilization, at the same time abolished.

Here then is the effective means at the service of Society to guarantee employment to everybody. If a reduction to eight hours does not accomplish the end, then reduce the working day to six hours.

I may, in conclusion, note that there is, even at present, a way open to our several States in which they could effectively put an end both to pauperism and to enforced idleness, and that is to establish industrial co-operative settlements, invite the poorer classes to move there, and advance to them land, machinery and capital. There could not, even under our present competitive conditions, be any difficulty in these people producing enough by their co-operative labor to maintain themselves in comfort, exchanging with each other without competing with outside labor. But Society is simply not self-conscious enough to perceive its duty in that direction. Certain individuals among us are more clear-seeing than the rest; all they can do is to enlighten their fellow-men.

Undoubtedly, posterity will envy us, that we are living just now on the threshhold of the Golden Age ahead; that we, while suffering privations and hardships, have the great privilege of helping on its coming.

LAURENCE GRONLUND.

THE PEOPLE.

Oh, placable and patient race,
Thy burden bearing through the years!
How often marred with grief thy face,
How oft thine eyes are dim with tears!

How patient art thou with thy gods,
Still framing for them some excuse,
Bending thy back beneath their rods,
And turning pain to noble use!

How patient art thou with thy kings,
That rob, and fatten on thy spoils!
While each new year new burden brings,
To bind thee to thy weary toils.

Be patient still, and labor on!
Thy waiting is not all in vain;
For, see! long hours of dark are gone,
And, east, the night begins to wane.

Science, man's mighty friend, has bound
Nature's trained forces, foes no more:
They stamp their hoofs, and at the sound
Flies open every once-barred door.

And through these doors man shall advance,
And find free course o'er all the earth;
No more the slave of circumstance,
But rising to his kingly worth.

He claims his birthright, now, and reigns:
The Titans that o'er chaos ruled,—

Lightning and steam,—with giant pains,
Now run his errands, trained and schooled.

O People ! once a mass, held down,
The plaything of the priest and king,
You yet shall come into your own,
And to you earth her tribute bring.

Dethroned, the gods of wrong and hate ;
Dethroned, the old-time kingly power ;
Dethroned, the priesthood's selfish state ;
Reason enthroned, then comes your hour !

The spelling-book shall be the key
To thrust back in the lock of fate
The musty bolts of destiny,
And bid you enter now, though late.

But, on God's dial-plate of time,
'Tis never late for him who stands
Self-centred in a trust sublime,
With mastered force and thinking hands.

The world, then, all before you lies :
The stars fight for you ; and there waits
A future where bold enterprise
Flings open wide the long-shut gates.

M. J. SAVAGE.

[Concluded from the September number.]

NATIONALISM OR INDIVIDUALISM?

Man is born a Nationalistic animal.—*Aristotle.*

Ignoring the fact that man is human only in so far as his inner being finds expression in an appropriate social medium, —which medium can be furnished only by that general, duty-assigning organization of social life called the State; —ignoring this supreme truth, political Individualism declares that the State has, as legitimate office, solely the protection of persons in their right to live as they please, provided they do not infringe on the right of other persons to do likewise.

Of course, the indiscriminate individual license implied in this individualistic profession, meets on every side with speedy contravention through the very nature of things. Civilization, of whatever kind, is rendered possible only by co-operation of individuals. And no sort of working together for a common end can be carried on without individual submission to general rules of action; rules imperatively prescribed by the purpose for which co-operation takes place. This, at all events, is too patent to be denied. But Individualism, true to its leading principle, desires to leave to individual initiative and option, at least the entering into co-operative combinations, and the regulation of the sundry co-operative enterprises. Of this much extolled co-operative freedom we have had sufficient practical experience to be able to judge where exactly it tends to.

The option of taking one's individual course in the ordering of Life inevitably leads to a multiplicity of clashing and competing interests. But this, of all things, is what Individualism most welcomes. It welcomes it as a continuance in the social sphere of that struggle for the good things of this world, which in lower spheres of life has led to the survival of those best fit for appropriating them. It sees in this blind antagonism of individuals, all desperately scrambling to escape from want and starvation, and to reach the same goal of material security; — it sees in this hideous and most revolting rough-and-tumble the wise dispensation of a power, not ourselves, making for progressive evolution. The truth, however, is, that all social evolution has been achieved by favorable modes of co-operation, clumsily hit upon in the endeavor to adjust our social tendencies to externally imposed conditions, and to protect them against the manifold dangers that threaten their suppression.

Individualism fails to recognize that all modes of human co-operation tend towards one common end. And this supreme end—like all subordinately co-operative ends—prescribes rigorously binding rules of organization, by which alone it can be gained. We are in a position to know, without a possibility of doubt, that the supreme end towards which all human co-operation tends, is to procure for the endowments of our inner life an appropriate medium of expression and satisfaction. This inner life of ours, being demonstrably, out and out, of social consistency and import, its medium of expression and satisfaction has, in the nature of things, to consist in an appropriately organized society, aiming to afford to each of the co-operating individuals the possibility of participating in the full enjoyment of the higher social or human life, of which they are the rightful heirs.

Human culture, or the development of the higher social qualities of man, has been possible only where the satisfaction of immediate wants has not absorbed all the energies of the community. Hitherto, free scope for such culture has been gained by societies only when some of its members have succeeded in liberating themselves, by superior force, cunning or wisdom, from the daily drudgery of having by their own labor to provide for those mean but irrepressible wants. This momentous step in advance was taken by shifting the irksome burden of toiling for sustenance on the rest of the community, or on prisoners of war.

However unjust and cruel such procedure must be deemed from our humanitarian standpoint, it is well to remember that it represents a vast improvement on the fierce universal struggle for bare subsistence, by which Life originally worked its way up. It rendered possible the cultivation of humanizing qualities, among the privileged few at least. Without the institution of slavery, Greek culture, to which we owe almost all our truly human aspirations, would have never existed. And without its essential, though modified continuance, other civilizations, and that of modern Europe among them, would have had no chance to evolve.

The present high-wrought civilization of our industrial era rests, like preceding civilizations, essentially on modified slavery. Through subtly contrived modes of inevitable enslavement, the majority of mankind are made to furnish the means of comfortable subsistence to a privileged minority. By appropriating the means, through which alone labor can bear fruit, and by retaining control of the products of such labor, the capitalists of our day are enabled, with the additional aid of interest, rent, profit and credit, to exempt themselves from toil, to indulge all manner of luxurious tastes, and—if fit for it—to enjoy the true blessings of civilization; to enjoy, in fact, all that life is really worth living for;—but to enjoy it at the heavy cost of purloined labor, and the dehumanization of their fellow-men.

It has often been plausibly argued that all the crying, crushing evils of our industrial system, which with their deluge of dire misery are inundating in hovels and slums a vast throng of helpless human plodders,—that all this unutterably pitiable wretchedness forms part of a necessary process of evolution, proceeding by unalterably fixed laws. Ah! but if perchance it lay nevertheless in our power, if it were after all possible through wisely contrived measures so to reorganize society, as to rescue from wrongfully imposed degradation and dejection its oppressed members, allowing them all equally to enter upon their fair human birthright; if this were in any way feasible, what a monstrous iniquity, what an inexpiable crime it would be, to become in one's secret heart convinced of it, and yet connive at the excruciating vices of the present *régime.*

Religion, these thousands of years, has striven hard to feed with heavenly manna the hungry crowd, to lighten with heavenly hope the burden of those that here are all too heavily laden. But, beholding from generation to generation the unalleviated pangs of the multitude, it behooves us to take to heart what our sages have long realized: that religion, clarified of its impurities, crystallizes in the clear-

cut, lucid consistency of moral laws. And what are these moral laws that indefeasibly endure as the essence of all rationalized religion? What are they, in verity, but within ourselves those bonds of Justice and Good-will that draw the individual soul dutifully, conscientiously, joyfully to fulfill the social obligations of its inner life, to redeem from sordid self-seeking that truly human existence, of which all kindred souls are by rights, and should be made in fact, unstinted partakers?

This once recognized, to enact it in real life becomes a solemn, irrepressible duty, urged upon us by all that is specifically human. It is the fulfillment of the amplest demands of this paramount duty of giving actual social embodiment to what is universally felt to be true morality; it is this sublime mission upon which Nationalism has now entered in dead earnest.

Fired with renewed zeal by the entrancing beauty of the *Fata Morgana* of social perfection, indelibly flashed upon its vision by the glowing heart, profound insight, and surpassing skill of a true prophet of humanity, Nationalism can and will never rest, until it has accomplished its sacred task of realizing that prophetic dream in all its transcendent splendor among us. Luminously conscious of the sweeping measures that at one fell swoop will have to be carried, it is steadfastly confident of its universally convincing power. For who, at length, can stubbornly withstand a call of duty so alluring that submission to its injunctions comprises the only chance of true happiness, the only way of rendering aggregate human existence, with its intensified knowledge of good and evil, a blessing instead of a curse?

By wisely utilizing, through thoroughgoing reform and organization,— for the equal benefit of all,— our marvelously developed, but now sadly wasted and perverted industrial means; by eliminating in this way the sordid passions called forth by the relentless struggle for subsistence,— it is the essential object of Nationalism to give, for the first time in all our long, woeful history of attempts at civilization, full and free scope to the expression, enjoyment and enhancement of all that is veritably human in us.

The inestimable blessings of Nationalism cannot be secured by half-measures; not by gradual social evolution, not by thrusting stroke for stroke the thin end of its reform-wedge into the present social structure. They can be gained only by a complete regeneration of social convictions; only by preparing the people of this nation for the advent of a glorious day, when, once more in solemn convention assembled, they shall assert their supreme right "to institute a new government, laying its foundations on such principles, and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness."

Sure as fate, this grand day of consummation will arrive.

EDMUND MONTGOMERY.

INTEGRAL CO-OPERATION IN MEXICO.

THE dream of economic emancipation is about to be realized. Here, there, everywhere, efforts to put into practice the principles of Scientific Socialism are made. Experience teaches lessons no other tutor could teach. Mistakes are made in the practical application of some principle, only to be avoided in the next experiment. To substitute Co-operation for Competition means more, in the history of progress, than any event yet chronicled. We should not grow impatient if it is not accomplished in one day or year.

An earnest of the dawning of a new era is the unanimity with which earnest thinkers agree upon the fundamental principles of the social and industrial reformation. Under whatever name, Socialist, Anarchist, Individualist, or Communist, the lover of his race may appear, he predicates his plea upon a few self-evident truths, among which are the brotherhood of man, the right to life and the means to life, the responsibility of the all for the one and the one for the all. Differences as to methods, as wide as the difference between minds, must appear, but the aim and purpose are identical.

One of the few attempts of the time to put into really living, practical existence the modern dream of Good, is the Credit Foncier of Sinaloa, which was incorporated under the laws of Colorado in 1886. The object of the organization is to establish, upon the fertile plains of Sinaloa, Mexico,— on the shores of the Pacific, commanding the most important harbor of the west coast of the continent, with natural resources so extensive as to make possible the most comprehensive expansion,— a community based upon the principles of Integral Co-operation, Scientific Socialism. Albert K. Owen, a civil engineer, who had spent years in Mexico under the auspices of General Grant's railroad enterprises, a man of vast practical knowledge, with a large, warm heart and a clear brain, conceived the magnificent project. A number of the leading thinkers and helpers of the time took up the work. Marie and Edward Howland, of Hammonton, N. J., with a devotion that recalls the early abolitionists, gave up their beautiful home, Cassa Tonti, and, engaging in the publication of *The Credit Foncier*,* went in the Spring of 1888 to the front in Mexico, where they now continue the publication in semi-monthly issues. J. W. Lovell of New York, J. D. Chidester of Ohio, Alvin J. Wilber of Colorado, Dr. E. J. Schelhouse of California, J. W. Young, and many other well-known, earnest men, united with the movement.

The first party of colonists, under the direction of Dr. Schelhouse, landed at Topolobampo in November, 1886. Other parties followed in rapid succession. Persons not members of the Credit Foncier, who thought they scented a speculation, rushed in to grab what might be grabbed. In a month from the first landing there were about five hundred people on the grounds. The Company had called for one hundred men, equipped and prepared to do pioneer work. Instead, there came, from all quarters of the globe, five hundred men, women and children. One party brought measles, another small-pox; these ailments spread in camp, food grew scarce, discontent appeared,— and yet, in spite of these formidable dangers, and in spite of the large number of persons who had come only for selfish purposes, the colonists maintained order, cut out roads, cleared lands, and built homes. This signal triumph of the best elements, was due to the correctness of the Society's principles, to the excellent organization, and to the ability and devotion of the men at the head of affairs. Under the able direction of Alvin J. Wilber and his devoted wife, from Greeley, Colorado, the colony has made steady progress, and is to-day established on one of its farms, La Logia, on the Fuerte river, and on Pacific City site, on the bay of Topolobampo.

The first step has been taken,— the first dangers conquered. Let us endeavor to look into the future. Bellamy's "Looking Backward" is as yet a castle in the air; let us put a foundation under it. Emerson says: "Our chief want in life is somebody who shall make us do what we can."

"The Credit Foncier Company is an incorporated stock association, unlimited in the number of its members. Its purpose is to carry on diverse occupations. It employs only its own members. It cares for those who meet with accidents, and guides and assists each member in those employments he or she selects. It urges constructive measures and counsels against destructive methods." †

"The Credit Foncier Company does not intend to discuss theories. It deals directly with conditions. *Political econ-*

*Semi-Monthly, published at Topolobampo, Mex. $1.00 per annum. New York: J. W. Lovell.

† "Integral Co-operation at Work," by A. K. Owen. New York: Frank F. Lovell & Co.

omy can never give to its devotees these conditions. The sufferings, and the final destruction by internal dissensions, of those who have lived in kingdoms, monarchies and republics, attest this statement. *Social economics* must be practically applied to the every-day affairs of mankind before justice between man and man can be counted upon. . . . Persons of business experience must combine their business interests, and incorporate a 'Trust' sufficiently large to give diversified employments to every member, upon their own lands, in their own shops, and at the same time to put every head of a family into his or her own home, *free from tax, rent* and *interest.*" *

The Credit Foncier Company has secured the control of large tracts of fertile land, subject to irrigation. It possesses the most important harbor on the west coast of America. It is about to build, equip, own and operate a system of railroads, which fact carries with it valuable concessions in lands, mines and forests, as well as cash subsidies from the Mexican government.

We as a people know little of our sister Republic, Mexico. Its vast area, its diversified, salubrious climate, its exhaustless mines, its valuable woods, its forests; its fertile plains, upon which grow, in tropical exuberance, cotton, sugar, coffee, rice, fruits; its waters, which abound in edible fish,—all invite the industrious spirit of the North. May we hope that an enlightened age will spare her the phase of industrial slavery which curses the more "advanced" nations of to-day!

Sinaloa, the State in which the Credit Foncier Colony is located, is peculiarly rich in natural resources. Along the coast is an alluvial plain, from forty to sixty miles wide, as fertile as the valley of the Nile or the delta of the Mississippi. Through this plain the mountain rivers cut their way to the sea, carrying abundant water for irrigation. Back of the plain are the foot-hills; farther back, the noble Sierra Madre, rich in valuable woods, forests, mines of gold, silver, copper, iron and coal. The geographical position of Sinaloa is a commanding one. On account of Topolobampo, a large, safe, deep-water harbor, it is certain to become the great thoroughfare of the Chinese and Australasian trade. Topolobampo lies from one to six hundred miles nearer to every city of the United States, east of the Rocky Mountains, than any other harbor on the Pacific coast. It lies in a direct line between Sydney and Liverpool. Such facts are significant. The climate of Sinaloa is superb. It is free from malaria and yellow fever. It is not excessively hot in Summer, and is never cold in Winter. It has the climate that has always been productive of high forms of civilization. Italy, Greece, Persia, Egypt, India, Carthage, and Spain lie in similar isotherms.

These are the meager outlines of the natural resources commanded by organized labor, by and through the Credit Foncier Company. It is to be hoped that full advantage of them will be taken by the toilers of the earth, before this native Eden, like nearly all of the United States, is owned by the kings of Exchange Alley.

Life among the colonists is interesting, and, if one mind not the simple fare and primitive habitations, charming in the extreme. To find in the wilds of Sinaloa a community of about two hundred men, women and children, practising in every-day life Scientific Socialism, enjoying school, kindergarten, a large library, a newspaper, a lyceum, base-ball, dances, and, above all, a high order of intellectual neighborly intercourse, bids us hope for the future, and demonstrates the efficacy and practicability of Socialism. For over two years these people have now lived together, under the stress of frontier hardships and of the many disappointments incident to a lack of funds to carry out the full plans of the Company; and yet, *without a line of written law,* there has not been a single offence that would come within the reach of the criminal law in the States.

The land is held by the Corporation, in trust for its members. Any member, desiring to cultivate any unoccupied tract of land, pays for a perpetual lease, free from rent and tax, the cost of the land to the Company. Each head of a family is required to own a home. This he can obtain by work. Services are exchanged for services. This forms the basis of a medium of exchange,—"units of account," as they are called. Three units are paid for eight hours' labor. These units are exchangeable for all the products of the Colony. It is evident that, as soon as the Colony produces more than it consumes, i. e., has services to sell, these units will be received by the outside world. By this system, interest is entirely eliminated. Public utilities are to be owned and operated directly by the Company. Charges will be based on cost, plus a sufficient profit to defray the expense of labor not directly productive, such as for sewerage, sanitation, etc. This revenue displaces *tax.* The man with one dozen electric lamps in his residence will pay twelve times as much to the public revenue as the man with only one lamp. Suppose we tax consumption instead of production! It is interesting to note how these people grapple practically with all important economic questions such as the foregoing; how they quietly solve them—simply by solving them. What is cost? Volumes have been written on this word. Let us see what it practically is. These people do their washing by steam. It takes two persons,—in this instance, husband and wife,—to do it for the Colony. Each gets three units per day; say seventy-five per month,—together, one hundred and fifty. The soap, fuel, and other expenses, are furnished by the Commissary and charged to the Laundry,—we will say to the amount of another fifty units. Total cost of Laundry for month, two hundred units. Perhaps two thousand garments have been washed. Evidently each garment costs ten cents (accounts are kept in decimals), and he who had ten washed pays one unit, or the labor of one-third of one day. He earned this unit, perhaps, by working in the cornfield; thus the laundress buys the corn so produced with the unit she earned by one-third of a day's work at the wash-tub, less the one-fourth contributed by the Commissary, which is reimbursed by the proper share of corn. Simple as truth.

Will the economic reformers of the North see to it that this effort to put into practice the principles they advocate shall not be crowded to the wall by Capitalism, for lack of means; to secure, *now, before it is forever too late,* the material to build the proposed railroad, that thus there may be secured these rich plains in area large enough to enable the co-operation to be integral, together with these forests and mines, farms and city-site, to give pleasant, profitable employment to all who wish to go there? Or is it better for them to continue simply to "agitate," until they have stirred the deeps beyond their power to calm or direct? Evolution makes way for right eventually; but conscious, intelligent human effort is a profound factor in the problem, and woe will be to the civilization of the nineteenth century if it does not take the form of practical upbuilding, and the betterment of human environment.

C. B. Hoffman.

* Ibid.

THE FUTURE AMERICAN CITIZEN.

When the ancient city of Corinth was burnt up by the Roman general Mummius, a new kind of metal called Corinthian brass was the result of the fusion of metals caused by the fire. In like manner, in the course of a century hence, a new kind of humanity may be the result of the fusion of so many races as are found to-day on this continent. We have not only the Aryan and Semitic races, but the Mongolian also, along with several millions of Africans,

to say nothing of a sprinkling of other races, including the Indian, the autocthonous or indigenous man of this continent, who may, like the ancient Athenians, have sprung from the soil. All the above races are in our crucible for ultimate fusion, as far as they are fusible, to form the American of the remote future.

Meantime, I do not wish to be understood as affirming that there is not already an American nationality as distinctive, *sui generis*, and marked, as the German or French or Spanish or Russian or Italian nationality. The American white man has already arrived, and is everywhere easily and quickly recognized. Although largely of English blood, he does not look like the Englishman, and although he speaks the English language his manner of speaking it is not like that of the home-staying Anglo-Saxon. The American of the remote future, no matter of the commingling of how many races he may be the result, will not differ in hue, form or feature from the American of to-day. The new-world man of European descent is modified by his new-world environment so that he is easily distinguishable from a European. Meantime, no matter how many heterogeneous immigrants there may be to our shores, one thing is certain, namely, that the character and institutions of this country were fixed a century ago and more, by the immigrants who entered this continent at Jamestown and Plymouth.

The immigrants who come hither in these days, through Castle Garden, do not bring any ideas with them, for they are mostly idealess. They have everything to learn here, and nothing to teach. The only things about them available here for American purposes are their hands, and these are, for the most part, good for nothing but the rudest kind of labor. Such immigrants never could have formed the great American Republic which we know. That was the work of the Plymouth and Jamestown colonists, who gave this country its laws and language and peculiarly American institutions, which no lapse of time can change or improve, because they are as nearly the dictates of the Pure Reason as human institutions can be. The subjects of the Pope, viz., South Germans, and Canadian French, who flock into this country now with the idea that they and their descendants are going to maintain the German or the French language here in opposition to and competition with the English or English-American language, would better get rid of such nonsense as quickly as possible. The debates of the legislatures which make laws for the thirty or forty States of this Union, and of the Congress which legislates for the whole nation, are always going to be in the language of the founders of the Federal Government and of the writer of the Declaration of Independence; and the polyglot immigrants of to-day will gradually be convinced of this fact.

The great German lexicographers, the Grimms, said that English was fit to be a world-speech, and it has a good prospect of becoming such. The original Anglo-Saxon colonists had things their own way here for more than two hundred years, and their work was good and it cannot be improved or changed to any great extent. That fact must be recognized by all new comers to this country, who, the sooner they assimilate themselves to American standards, will find it the better for themselves and their descendants.

But the fact cannot be blinked that an immense moiety of the immigration to our shores to-day is not capable of Americanization. It has been so hopelessly depraved and demoralized and animalized, by always having lived under the control of priests and priesthoods, that it is almost entirely destitute of the moral sense, and hence is incapable of American citizenship, which requires not only intelligence, but an individuality with a will and power of self-determination of its own. It is not too much to affirm that nearly all the Roman Catholic immigrants, of whatever nationality, to these shores, bear unmistakable marks, in mind and body both, of the effeteness and worn-out character of the old Latin civil and ecclesiastical civilization of Europe. They are not modern people, but belong to the past. They throng our great cities, and beget what are called hoodlums or street Arabs. They are nouns of multitude. They are not rational, but creatures of appetite. They furnish the ruffians, sluggers, and rum-sellers, who form such a hideous item in the social statistics of our cities and large industrial towns. They are the dangerous element of population, the bummers and camp-followers of American Republicanism. They are the sons and daughters of the Pope of Rome, by whose co-operation that "Anarch old" fondly dreams that he can find on this continent a new lease of life for his rotten old ecclesiasticism.

If we take the whole country into account, neither the descendants of the New England Puritans nor of the Virginia Cavaliers are dying out, as the Romish priests and their organs are so fond of asserting because the wish with them is father to the thought.

Up to the middle of this nineteenth century, two streams of settlers, viz., from New England and Virginia, were the chief colonists of the new western, inland, southern, and southwestern States. The new States, down to 1840, were in effect mere extensions, sunsetward, of New England and Virginian civilization and ideas. That is, they were almost purely American settlements, homogeneous, and of one speech. It is said that without the later European immigration the United States to-day would not contain more than fifteen millions. But, in that event, what they lacked in quantity would have been made up in quality. Dense populations are not desirable. In such populations the average man is a mere weed, and of little or no personal account.

Down to 1840, the average population of New England was of a higher mental, moral and social grade than was ever found in any other community on the globe. But take the country over its entire surface, and its American population of the old stock continues to be master of the situation, and will be found to be so in an emergency such as is liable to arise at any time. Our politicians and newspaper press, that are pandering to foreign superstitions and European reactionary clerical politics and schemes, may, in some sudden emergency, find it convenient to right about face, lest they incur the fate of renegades. But this country has hitherto always been in luck, and it will continue to be so.

B. W. Ball.

THE MATERIALISTIC THEORY OF SOCIETY.*

That the evolutionary philosophy is materialistic is, to my mind, nothing against it. Nor is it that I have any special antipathy toward the opposing idealistic or spiritualistic† hypothesis. The only interest I have in either depends simply upon their truth and usefulness, but especially upon their usefulness. I am willing to receive any benefits from any source, and if spiritual or idealistic philosophies have anything to give, I am glad to avail myself of their help. But they have held sway over man for ages without adding serious advantages to him. They prevailed in Christian countries to the exclusion of all materialism up to the beginning of this century, and seem to have misused this time greatly. They did not arrest war, nor banish slavery, nor diminish intemperance, nor check bigotry, nor abate superstition, nor prevent persecution or tyranny. In fact, while they were prevailing the world dragged on, weltering in miseries, the prey of plague, pestilence and famine, a coward before ghosts and fairies, the

* Copyright, 1889, by The New Ideal Publishing Co. (From "The Philosophy of Evolution," *Modern Science Essayist*, No. 14.)

† The word Spiritualism is here used to denote the advocacy of Spirit as an immaterial somewhat, distinct from Matter.

easy victim of every natural accident, servile to kings, priests and sorcerers, and devastated by perpetual fears. There was small progress in thought, slow advance in knowledge, fanciful standards of proof, little stability in propositions, slight discoveries in the methods of Nature. One reads the records of those bewildered and disputatious ages with astonishment that men could ever have been content with such futilities and barrenness. Spiritualistic theories were lifting their heads on all sides like a ring of serpents, each hissing its contradictions and anathemas at the others. There was little enough in the results of this devotion to idealistic fantasies to make one desire a restoration of its reign.

How much thinking,—how little welfare! Would it have added any great benefit to the world if most of the questions respecting the Trinity, the nature of the soul, the nature of duty, the exact authority of conscience, the nature of space and time, or the like, had ever been satisfactorily settled? Scarcely! for it is of these questions, pre-eminently, that Lessing's remark is true, that the pursuit of truth is better than the attainment of it. There was and is but little in the questions excepting the value of the discussion of them as sharpeners of the intellect,—the same empty-handed benefit which is noisily claimed for the mediæval college curriculum of to-day, on which our youth are still tediously trained. Were it not better to have done with futilities? Why go on whipping for trout in streams long since robbed clean of fish?

It is therefore with impatience that one hears the reiterated lament of public teachers and preachers over the tendencies of the age towards Evolution and its materialistic ideas. One would imagine, to listen to these wailers, that there was something blighting in materialism; that its marked increase during the last thirty years had been attended with great injuries to the human race. Whereas, if one will only consider the matter fairly, this last period has seen more advance in human well-being than all the last 2,000 years before it. Materialism has prevailed, and has made a new world out of a sad and worn-out one. The progress has been in material forms, in railroads and telegraphs, in cotton-gins and steam-driven machineries, in an immense increase of wealth and luxury, in books and newspapers, in applied science and philosophy, which makes man handier, shrewder, more industrious,—averse to war, tyranny, superstition, narrow-mindedness, gloom, disorder and poverty.

If materialism has so many advantages to confer, why should we be afraid of it? Why should we not rather be afraid of that spiritual philosophy which spent two thousand years in discussing the nature of God and the soul, and human destiny generally, and duty as an abstraction, leaving mankind meanwhile hungry and cold and naked, the prey of disease, and the prisoner of physical and moral ills? And what insistent and blind folly it is to be warning the age against the dangers of a materialism whose highest word has proved to have more good sense and clear light in it than ever fell to the lot of the best idealistic discussion that literature records, from Plato down to James Martineau! Why go on cultivating the profitless sands of Sahara, when the hills and valleys of Materialism already rustle with the corn and vines whose fruits are for the gladdening of the nations?

Even from a spiritualist's point of view this material philosophy is more profitable than spiritual methods. For the spiritualist's clamor about duties and high aims and altruistic living, and the like, is best met and satisfied by materialistic methods. It may easily be shown that the enormous intercourse of nations and continents produced by modern commerce has done more to promote these virtues of toleration and charity than the apothegms of Epictetus and the sermons of Chrysostom. A merchant-ship bears more than its cargo of meats or grains or goods; it bears also the good-will and friendly regard of those who trade with each other for gain. The armies of the Christian Powers do not so well defend those Powers against their enemies as do the commercial relations of their subjects one with another. And if the meddling, selfish dynasties were abolished, and all custom-houses as well, commerce would, far more than benevolent sentiments, make one peaceful confederacy of German, Russian, Frenchman, Italian and Spaniard, in less than a century.

So also the steam-engine, by facilitating travel, has done more to destroy bitter distinction of race and religion than devotion to ideal questions could do in æons of time. For, in the first place, idealistic discussions can touch but few, being the pursuit of the learned; and in the second place, personal contact with strange peoples and other religions dissolves prejudice as the sun dissolves dew. By reason of travel, the false and bitter slanders of one nation on another, of one church on another, have been disproved and destroyed.

And a similar moral benefaction has been conferred by the mere multiplication of books and newspapers by the material printing-press. It is not possible for vested wrongs, for ancient and established ignorances, to maintain their places before the merciless fire of the daily papers. No artillery has such precision and range as the batteries of the Hoe press. No adjurations to do justice and love mercy have or can have one-half the power to realize their desire as these engines of attack on injustice have to compel both to be done. How many rogues have they brought to justice, how many crimes searched out, how many prevented, how many good causes established! How long could a Czar maintain his Siberian horrors under the steady exposure of a daily press, repeating its incessant denunciations day by day within his dominions? And the press is the child of materialism. It prints its sheets for gain. In the dialect of the street, it is pushed to make money.

In the uses of machinery, too, we may vaunt the praises of materialism in its plainest aspect. Mr. Matthew Arnold, in his pleasant way, depreciates our devotion to machinery, and would rather have us use the freedom of the spirit as the better method. And he attacks the whole manner of modern advance, and sings the praises of mere culture,—"hearing and reading the best things there are going," as the Greeks of Plato's time are falsely supposed to have been doing for the most part. But it is quite certain, to anyone who has an open eye to the world, that machinery has done more to transform the world to something like Plato's ideal Republic, in one century, than all the unmechanical centuries for twenty-two hundred years had done before. Machineries of steel and wood create machineries of moral and spiritual movement as well, and furnish irresistible agencies to promote public virtue such as never before existed; and the more machinery, the wider spread is virtue. Who ever heard of a savage tribe, without machinery as they are, as able to do anything worth doing except for mischief and destruction? Mr. Arnold himself remained but as the "wandering voice" of the cuckoo in the glades of society, because his ideas could not organize a machinery for their propagation among mankind at large. Material embodiments are more than lofty expressions, and the church itself is great, more by its *machinery*, than by its ideas. A new machine for traveling by telegraph would enlarge the human mind more rapidly than all the colleges and book-learned authors in Christendom can do.

Machinery forces men to become exact, punctual, regularly industrious, and sober. It compels them to study the properties of materials, to learn new truth constantly, and conform themselves to it. Men become more observant

under its tuition. The commonest factory-girl has her dull and aimless mind somewhat quickened and focused by the precision of its work and the exactitude it demands of her. It turns the vagrant savage into a thoughtful artisan, makes an Ericsson, an Edison, a Bessemer, an Eifel, possible, and is so far from degrading men to its level that it raises them immeasurably. Think of saying that a Digger Indian is *degraded* to the level of a Corliss Engine! The engine is already far his superior, and worth more to humanity. Machinery always elevates its employers.

See how Materialism also makes men more truthful than Spiritualism. When men can be brought to an exact bar, and proved to be false, they are perforce more guarded and careful in their statements. Such a tedious falsehood as that of the Roman church, that bread and wine are the true body and blood of Christ, which has debased the minds of believers for ages, could not hold its sway for an hour under a materialistic philosophy. No more could the Platonic doctrine that ideas have real existence outside of the brain. Men do not attempt to lie in mathematics, except when they have some spiritual theory to maintain.

So, too, we may sing the praises of a materialistic philosophy in that it absorbs the energies of the age in the pursuit of wealth. Never before was mankind so well engaged. It is better to build passenger steamers than men-of-war. It is better to build factories than cathedrals. It is better to build railways than armories. It is better to develop mines than to promote missions. Men are seldom or never so well engaged as in making money decently. Six days are not too much for profitable labor, though one day be enough for worship, even according to Moses.

Why, then, should we hear, from our more spiritual friends, a great outcry against this excellent pursuit? For it is easily seen that, since the world began, mankind was never so well engaged in general as it is at the present day. "The mad race for riches" leads to enterprise, education, good health and long life. It keeps men out of mischief and crime, it covers the earth with great cities and the water with great ships, it spans the rivers with bridges and fills the air with voices of intelligence, it makes famine impossible, and binds with fetters of self-interest the bloody wolves of war. Whatever is good among men is largely the effect of wealth, whether it is reckoned in material goods or the advances of charity, peace, justice, science, art, or politics. And the wide difference between our own peace-loving age and its gainful occupations, and the quarrelsome and destructive ages before, is chiefly due to the fact that now men are all seeking wealth through industry, instead of advancing religion by persecution, or patriotism by war, or politics by lies and force, or power by intrigues and assassinations.

Friends of the spiritual philosophies who exhort us to think more of their vague propositions, and to devote ourselves to God, immortality and duty, should reflect upon the awful miseries which befell those who formerly were devoted to such pursuits, neglecting their bodies and worldly interests the while, till a horror of great confusion overtook them like a flood, and swept them down the wreck-filled current to ignorance and death. There has never been a better age than the present, since man has written history; and the simple reason is that man has now become materialistic in his aims,—has turned from the bloodless spectres which he formerly pursued to active care for mere flesh and blood, to houses and lands and inventions and enterprises and splendor and display, and whatever makes life more fruitful and more abundant in material goods.

Materialism, which is represented as a flood that threatens to drown all higher impulses, proves to be rather a Nile-inundation, whose waters bear the fertilization of humanity. And yet mediævalists would have us return to the dreary pursuits of the spirit, where men wandered for centuries living on manna and water!

The opponents of Materialism, in their devotion to spiritual philosophies, display many curious moral obliquities calculated to impair a mere materialist's confidence in their principles;—as where we see them eager to sacrifice hekatombs of other men, and human welfare, to the establishment of their ideal visions. Look, for instance, at the idealist, Tennyson, who voices in his "In Memoriam" the tenderest and most reverent sentiment of the age respecting God, duty and immortality, and afterwards lets himself rave, in "Maud," to praise and glorify the multitudes of blameless youth slain in that worthless and even then antiquated barbarity, the Crimean War,—because "Gods's just wrath would be wreaked on a giant liar," and "a peace that was full of wrongs and shames" broken up in the awful carnage of battle. As if we should say it is better for men to kill each other in rage and hatred than to cheat each other for gain. As if murder was not by far the greater crime!—even if one does call it war and treat it to the luxury of poetry. Materialism looks at things quite differently and does not exhort us to begin killing men as a better pursuit than cheating them. Materialism has its faults, but it seldom loses it head or waxes enthusiastic over crimes greater than those it attempts to cure.

So much then, we may say in reply to those who are afraid of Evolution because it is a materialistic philosophy. As the immense body of modern knowledge, in all its vast variety, is knowledge of the properties and actions of matter, it can be safely left to defend itself. That mankind will ever leave it to go back to the groping leadership of metaphysics or the pursuit of the elusive mirage of so-called spiritual truth, there is not the remotest possibility.

STARR H. NICHOLS.

THE PHILOSOPHY OF FREE RELIGION.*

VII.

BY FRANCIS E. ABBOT, PH.D.

§ 37. The real essence of the individual thing and the real essence of the universal kind more or less repeat, exemplify, and manifest each other through the abstract class essence which is common to both. This fundamental law of the RECIPROCAL REVELATION OF THING AND KIND (see §§ 31, 32) is inherent in the constitution of every real genus-in-itself; it is equally inherent in the constitution of every concept. Hence it constitutes, on the one hand, the LAW OF THE NATURAL SELF-REVELATION OF BEING TO THOUGHT, and, on the other hand, the ABSOLUTE CONDITION OF HUMAN KNOWLEDGE; and the scientific method is the practical application of it in the study of Nature. The abstract class essence of a kind, determined exactly (though never exhaustively) by the scientific method, is identical, as a system of relations, with the SCIENTIFIC CONCEPT of that kind, and, by means of scientific nomenclature, receives measurably exact verbal embodiment in the SCIENTIFIC DEFINITION. Upon the possibility of this exact determination and discrimination of real kinds in the real system of Nature, giving rise to a complete hierarchy of scientific concepts of abstract class essences, depends unconditionally the possibility of all SCIENTIFIC CLASSIFICATION. Science would vanish into Nescience, if these principles of Scientific Realism could be overthrown.

§ 38. Now the great system of natural classification, carried as far as possible by the various special sciences in their various limited fields of investigation, must be carried still further by scientific philosophy or World-Science, and culminates in the discovery of THREE PRIMORDIAL TYPES OF REAL BEING IN NATURE, so far as Nature has yet come within the scope of the investigating faculties of mankind.

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The physical sciences find their ultimate concrete unit in the ATOM, as individualized out of universal cosmical Ether, — the physiological or biological sciences in the CELL, as individualized out of universal living Protoplasm, — and the psychological or moral sciences in the SELF, as individualized out of universal human Mind; but they find their proximate concrete units respectively in the MACHINE, the ORGANISM, and the PERSON. It is upon these three Natural Types of Real Being, as actually known in human experience, that scientific philosophy must found its only possible scientific world-conception or IDEA OF NATURE.

§ 39. Let us, then, begin by determining exactly the scientific concept of the Machine, as we find it actually and concretely presented in human experience, in order to discover how far it throws light upon the total constitution of Nature; that is, how far it is scientifically legitimate, in accordance with the law of the reciprocal revelation of thing and kind, to conceive the Universe in its unity as a Machine.

§ 40. Professor T. M. Goodeve (*The Elements of Mechanism*, London, 1886), begins his treatise with the following definition: "A Machine is an assemblage of moving parts, constructed for the purpose of transmitting motion or force, and of modifying, in various ways, the motion or force so transmitted."

A distinguished physicist, in a private letter to the writer under date of June 6, 1889, gives another definition, substantially identical with the preceding, but in some respects more precise from an exclusively mechanical point of view: "My definition of a Machine is a collocation of matter having for its function the transference of motion or the transformation of motion."

It will be noticed by keen critics that, in these definitions, (1) the Machine is only vaguely conceived as a unit, and (2) that the expressions "constructed for the purpose" and "having for its function" both introduce extra-mechanical conceptions — the former a conception which is strictly psychological, and the latter a conception which is strictly physiological (not here mathematical). It is possible to devise a rigorously mechanical definition, as follows: —

A Machine is a material Whole of collocated material Parts, by which, both as Whole and as Parts, Motion is either transferred or transformed.

§ 41. For all the uses of mechanics or physics, this last definition is quite sufficient, because these sciences very properly limit their consideration of the Machine to its exclusively physical and mathematical relations, which have nothing to do with the questions, "Who made it?" and "What was it made for?" They are satisfied, therefore, with an extremely imperfect and mutilated concept of the Machine; their special problems never involve that concept in its fulness and integrity, as it is derived from all actual experience. The anthropological sciences, however, such as sociology, archæology, or political economy, could not advance a step, if they were limited to that skeleton concept of a purely ABSTRACT MACHINE, transcending all actual and possible experience, which satisfies all the requirements of physics or mechanics; it is the REAL MACHINE, not the ghost of it, — or rather the full and integral concept of the Real Machine as drawn from human experience, not this same concept with essential parts omitted, — which alone can satisfy the requirements of the anthropological sciences. Hence we find two widely different concepts of the Machine, one lopped or truncated in physics and mechanics, the other rounded and complete in anthropology, yet both equally scientific and equally useful as the basis of sound scientific inferences.

§ 42. For instance, take the axe — a tool being only a very simple case of the Machine.

Physics would consider the axe in use (an axe not in use would cease to be a Machine at all) as being only a mass of matter in motion, and doing work in the communication of motion to some other mass of matter — would calculate its momentum, or quantity of motion, as the product of its mass by its velocity, and its striking force, or kinetic energy, as the product of half its mass by the square of its velocity. That is, physics would conceive the axe *solely as a link in the great chain of physical causes and effects* — would recognize it only as under the law of causality, and ignore it altogether as under the law of finality — would treat it exclusively as a material fact, and refuse all inquiry into its origin or purposes as involving extra-physical conceptions and problems. And this eviscerated concept of the Abstract Machine, being sufficient for all purely physical problems, would be all that is properly admissible into the science of pure physics.

But anthropology would consider the axe only as a Real Machine — would conceive it as essentially a tool or weapon constructed by man, and constituted as a causal means to some definite human end, such as chopping wood or killing an enemy. This is the concept of the axe in its essence and its integrity, as a Real Machine known in human experience. If a stone axe-head were found buried deeply in some ancient alluvial deposit, archæology would take it to be a cogent proof of the existence of man himself as its maker in immemorial antiquity, and would reconstruct out of it a whole past of palæolithic or neolithic savagery. This inference of archæology would be precisely as sound, scientific, and necessary as any possible inference of physics, and would lead to this general anthropological definition: —

A Machine is a Causal Means between Man and some definite Human End, both external to the Machine itself.

Is it not plain that, in order to understand the Real Machine in its integrity, as opposed to the Abstract Machine in its partiality, science itself requires us to supplement the physical with the anthropological concept of it, at least so far as to recognize the causal and the teleological elements as equally essential in its constitution?

§ 43. Scientific philosophy, however, must see further than physics, anthropology, or any other special science. Franklin described man as "the tool-making animal"; and the construction of machinery in general unquestionably lies at the foundation of all civilization. From the simple tool, such as the axe, the needle, or the fork, up to the vastest and most complicated machine, such as the printing-press, the Jacquard silk-loom, the ship, the factory, the cathedral, the railroad, the telegraph, or the city, the construction of machinery, as the practical work of intelligence in the subjection of external Nature to man, is, in one point of view, at once the cause and the effect of all human progress in the knowledge of Nature; for, in telescope, microscope, spectroscope, laboratory, observatory, museum, or library, science, no less than industry and commerce, depends upon the Real Machine.

But man is not the only animal which makes machines. Honeycombs, ant-hills, spider-webs, birdsnests, beaver-dams, fox-burrows, — all such constructions are essentially machines; nay, even climbing-plants convert projections or mere roughnesses of contiguous surfaces into ladders or machines for raising themselves into the sunlight. It matters not whether the end which a given machine effects originates in human reason, in animal instinct, or in the depths of organic constitution as such: the essence of the Real Machine is *to mediate causally between an Organism and its End*, and whatever does that is a Real Machine.

§ 44. Let us see, then, whether it may not be possible to comprehend all the elements of truth contained in the physical and the anthropological definitions of the Machine in a higher philosophical definition. It is the aim of physics to include only the strictly causal element in its concept, and carefully to exclude from it all recognition of the teleo-

logical element; hence the result is a definition of the Abstract Machine, quite adequate to all the problems of physics, but totally inadequate to problems involving the Real Machine. It is the aim of anthropology to include in its concept both the causal and the teleological elements so far as they relate to man, but no further; hence the result is a definition of the Real Machine, adequate to the problems of anthropology, but inadequate to all higher problems. It is the aim of scientific philosophy, however, to include in its concept ample recognition of both of the equally essential elements, causal and teleological, and, by scrupulously adapting it to all known forms of the Real Machine, to render the concept itself adequate to whatever problems actual human experience may present. Hence we may accept the following as a partial and provisional philosophical definition:—

A Real Machine is a material Whole of collocated material Parts, constructed by an Organism as a Causal Means to some definite Organic End of its own, and so constituted throughout as to effect this End by either transferring or transforming Motion.

§ 45. This concept of the Machine, as is self-evident, contains all the essential elements of the physical and the anthropological concepts, but is more comprehensive than either. It recognizes fully the physical or causal element, and thereby completely includes the Abstract Machine of physics; it recognizes fully the teleological element, and thereby converts the Abstract Machine of physics into the Real Machine of anthropology; it universalizes the Real Machine of anthropology so as to relate it to the whole organic kingdom, shows that the concepts of the Machine and of the Organism are universally, necessarily, and inseparably connected, and thereby raises both concepts to the level of scientific philosophy.

But still something is wanting to a complete comprehension of the Real Machine. What is the nature of this universal, necessary, and inseparable connection between the Machine and the Organism? Pressing onward to find an answer to this question, we are led to a discovery of supreme importance: namely, that *the constitutions of the Machine and of the Organism involve each the other, and therefore are intelligible each through the other alone.*

§ 46. In the light of this principle, the Real Machine appears in a strikingly new aspect. When it is said in common speech, "The man cuts the grass," "The man shoots the bird," or "The man writes the letter," the expression is not literally true; for it is the scythe that cuts, the gun that shoots, the pen that writes. But there is a profound truth in the common phrases. For the man and the scythe, the man and the gun, the man and the pen, constitute together, in each case, a larger organic whole; and it is really this larger organic whole, this SELF-EXTENDED ORGANISM, which does the act. The scythe, the gun, and the pen are, in truth, only so many artificial prolongations and special modifications of the *hand;* and by these, as causal means, the man himself is enabled to perform acts otherwise impossible. That is to say, the scythe, the gun, or the pen,—in general, the Real Machine,—is only an ARTIFICIAL AND SEPARABLE ORGAN FOR SELF-EXTENSION OF THE ORGANISM. When not used, it is only a functionless lump of matter; when used, it derives from the Organism a transient and artificial life as a temporary Organ; its only life lies in its use, and lasts only so long as it is used.

§ 47. Still more striking, in the light of the same principle, is the new aspect in which the Organism itself appears. Every single organ in the Organism appears in a new aspect as itself a NATURAL MACHINE, since it invariably functions as a causal means between the entire Organism and some definite Organic End. But, instead of originating in any constructive process of which the Organism as a whole is conscious, the single organ originates in that unconscious process of self-evolution by which the Organism as a whole comes into being through the inwardly constructive forces of Nature. Hence the Organism itself, as a unitary complex of organs which mediates causally between itself and all its own Organic Ends, necessarily appears in a new aspect as, in truth, a SELF-MAKING AND SELF-WORKING NATURAL MACHINE.

§ 48. Thus we find ourselves led irresistibly, by a chain of conclusive scientific reasoning, to this complete and final philosophical definition of the Real Machine:—

A Real Machine is a material Whole of collocated material Parts, constructed by an Organism as a Causal Means to some definite Organic End of its own, and so constituted throughout as to effect this End by either transferring or transforming Motion. Every Real Machine is either artificial or natural, the Artificial Real Machine being an Artificial Organ of the Natural Organism, and the Natural Real Machine being the Natural Organism itself; and every Real Organism is a Self-Making and Self-Working Real Machine.

It remains, in our next paper, to consider what will be the result of applying the concept of the Machine, as successively elaborated by physics, by anthropology and by scientific philosophy, to the formation of a Scientific World-Conception or Theory of Being.

PROOFS FROM DISCOVERED LINKS.*

Where are your "Missing Links"? cried the critics of Evolution after their recovery from the first shock of Mr. Darwin's "Origin of Species" in 1859, and again after the publication of his later work "The Descent of Man." From theological quarters, after the laugh had subsided, came severe denunciation of the doctrine. It was said that the Evolution hypothesis was both childish and dangerous, and that Darwin himself was the Munchausen of his time. Even to-day, thirty years from the time of that remarkable publication, the masses — those innocent of any learning on the subject, and those who study fortified to disbelieve — alike cry out in chorus, "'Show us the 'Missing links.'" This outcry has narrowed itself down to the demand for man's immediate ancestor. They want an ape who can build a fire, whistle, and sing the Doxology; though they might possibly throw off the fire and the whistle.

Before opening the cabinet of "Discovered links," it may be well clearly to understand just what we should, and just what we should not, expect to find. First, as to those living links which we do not find, it may be affirmed that their very absence is proof of Evolution. Its vital principle forbids their presence. Natural Selection sends the weakest to the wall, and so the transitional forms do not live to be looked at. No one life, nor a thousand, is long enough to observe the changing forms. As Mr. Darwin remarks: "They perish by the very process of the formation of the new species." A hundred thousand years or more have doubtless passed since man was first a man. His ancestral link was prior to himself, and could not have survived after man was fully evolved. It could not remain a link, but must push on to a fully developed man. If it were not so, Evolution would be but a childish dream.

But the graded forms from brute to man, have all been on the earth. "Why," you ask, "do we not find their remains now?" For this reason: Only now and then one was drowned; for it must be remembered that ocean travel was limited in those days, and yachting parties were somewhat exceptional. It is doubtful whether the "Missing Link" was either a sailor or a swimmer. Now, it is obvious that only those links meeting a watery fate would stand

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any chance of being preserved in the stratified rocks for subsequent discovery. Besides, a link before becoming immersed in hardening mud and sand, would do well if he escaped being eaten by link-eating monsters of the deep. And as for being preserved on land, what could one poor little heap of bones do as against the mutation of half a million years? Therefore, in the very nature of time and things, we could not certainly expect to find a man-like link, living or dead. The soft parts of animals and plants, from their very nature, must disappear. The rocks themselves crumble and waste away, to be borne to the sea again with all their wealth of fossil forms. The earth is broad and deep, the stones hard, and the searchers are few; and moreover, the work is hardly yet begun. A museum of "Missing Links" will be the attraction of the future. Nevertheless, with the door of Nature doubly barred, our sturdy scientists have broken through and disclosed some of the rich treasures beyond.

First, we will notice some of the living links to be found, not on account of Evolution, but in spite of it. These are cases mainly of retarded or arrested development, which will doubtless culminate at last in true types, the links finally disappearing. The most interesting group of synthetic types are the Amphibians — interesting because it explains how we got out of the water, and into the woods. The frog, whose transformations have already been referred to, is the most familiar example of this group. The shores of the early seas were doubtless the scenes of many equally remarkable transformations. The creatures, ocean born, were brave and hardy fellows, and bent on becoming landlubbers at any cost. All the Amphibians must be regarded as links between the true water animals and land animals. Their swim-bladders were made into lungs, their fins into legs, their scales into hair and feathers.

The living link between the egg-layers and the milk-givers is the class of Marsupials, of which the Kangaroo is a familiar example, which bring forth their young in an imperfect state, the development being completed in a pouch in front. In fact, the entire fauna of Australia may be regarded as generalized types. Prof. Owen has described two curious creatures discovered there,— the echidna and ornithorhyncus,— still more primitive than the kangaroo. They are pre-marsupials. They are both egg-layers, as no other hairy quadruped is. Their eggs are placed, that of the echidna in a pouch, as the marsupials carry their immature young, and that of the ornithorhyncus in a nest, and there hatched. Like no typical egg-layer, they suckle their young. The ornithorhyncus, which has a bill like a duck, has bones resembling those of birds, reptiles, and seals. What can all this mean if not descent with modification? Professor Huxley declares: "On the evidence of Palæontology, the evolution of many existing forms of animal life from their predecessors is no longer an hypothesis but an historical fact."

The links between the animal and vegetable kingdoms are abundant. The Rhizopod is a fine example. It has sensation, and seemingly purpose, though non-cellular and inorganic. The polyp has no arterial or circulatory system. It consists of simple layers of cells, and is propagated by buds. Here is a being which eats and grows like an animal and yet is propagated like a vegetable. The sponge is an egg-layer. Its eggs bud or hatch and grow to adult life. These cases among the Protista, which are neither strictly animal or vegetable, suggest the beginning of differentiation from a common protoplasmic cell.

Turning to the fossil world, we find, as we should expect, innumerable examples of connecting forms. In the later deposits, we find remains of toothed birds, having many reptilian characteristics. Reptiles were then not a fixed type, but shaded gradually from fish to bird. The Archæopteryx, a fossil rarely found, was a true link between the birds and reptiles.

Certainly, no two kinds of living things are more unlike than birds and reptiles, or more antagonistic in their natures, mutually preying on each other; and yet their relationship is clearly established. Psychologically, they have nothing in common but hate; and yet the bird is only a feathered reptile. Within three years, there was found, in the slate deposits of Bavaria, a specimen of a reptilian-bird — now preserved in the British Museum — which has a long, lizard-like tail of twenty joints. Says Professor Vogt, "This is neither bird nor reptile, but a decided link between the two." In the later chalk formations many fossils have been found by Prof. Marsh, more bird-like in character, but still possessing teeth. The flying dragons afford another link between birds and reptiles. The front half was decidedly bird-like, but the hind legs and pelvis were strongly reptilian.

The anaplotherium connects the swine with the cud-chewers; the zeuglodon connects whales with seals; and the palæotherium connects hogs with the rhinoceros. These are all true links.

A remarkable example of a perfect succession of links is found in the fossil shells of the Tertiary rocks of Wurtemberg, which are literally packed with fossil forms. These shells show a complete grading to correspond with the order of the rock-deposits. Here is evolutionary perfection without a break. The life once within these shells, in its tribal history presents no "missing links."

To sum up, we find the sponge family — the animal-vegetable — near the original protoplasm. The lancelet — the first of the back-bone tribe, with only a line of cartilage in place of spinal vertebrae — connects fishes and mollusks; the amphibians connect fishes and mammals; the Archæopteryx connects birds and reptiles; the kangaroo connects egg-layers and milk-givers; but between man and the ape there is no living link. Nor can there be if Evolution is true; yet it is not less certain that he has been evolved from a lower animal form than that these other steps in biological development have taken place.

Professor Wilson, of Edinburgh, says: "There can be no Evolution for one group, and special creation for another. There can be no Evolution for the lower races, and creation for the higher forms of animal life, or for man himself. Uniformity and sequence exist wholly, or not at all." Prof. Huxley also declares, "If one series of species has come into existence by the operation of natural causes, it seems folly to deny that all may have arisen in the same way."

It has been truly said, "Of special creation the rocks tell no tale." Nor do the present living forms which roam beneath "this brave o'erhanging firmament," while all the fossil dead, and all living creatures, give out some hint or indication of the things they were, and of the evolutionary process through which they have reached their present estate.

NELSON C. PARSHALL.

THE LAND-QUESTION.

Horace Greeley: He who has no clear inherent right to live somewhere, has no right to live at all.

Herbert Spencer: Given a race of human beings having like claims to pursue the objects of their desires — given a world adapted to the gratification of those desires — a world into which such beings are similarly born, and it unavoidably follows that they have equal rights to the use of the world. For if each of them has "freedom to do all that he wills, provided he infringes not the equal freedom of any other," then each of them is free to use the earth for the satisfaction of his wants, provided he allows all others the same liberty. And conversely, it is manifest that no one, or part of them, may use the earth in such a way as to prevent the rest from similarly using it; seeing that to do this is to assume greater freedom than the rest, and consequently to break the law, Equity, therefore, does not permit property in land.

BOOK REVIEWS.

God and the Universe. An Essay. By JAMES W. STILLMAN. Boston: 1889. Pamphlet, 20 pages. 10 cents.

In this brief essay we have a serious, dignified and admirable *resumè* of the arguments for and against the being of God. Certainly no treatment of this or any other topic could be entered on in a better spirit than that shown by the author: "We do not profess to have obtained new light upon it, but we venture to offer thoughts which we hope will be of some value. We wish to treat it fairly and candidly, as our only desire is to discover the truth; and if we are in error, we are anxious to receive light from any one who is able to impart it" (page 3). To condense the author's treatment of his subject within the limits of these columns is almost impossible; the pages are packed with weighty thoughts. Are the common ideas concerning God and "creation" reasonable? Is the order of things good or evil? Is man free, or does Necessity prevail? Such are some of the topics. At its low price, the essay should be widely read. It is of interest and profit, and will be useful in spreading a much more rational idea of the universe and of duty than popularly prevails.

Bi-Metallism and the Royal Commission. Being a Criticism, an Exposition, and an Argument. By E. D. STARK. Cleveland, Ohio: 1889.

In his preface to this pamphlet of 53 pages, the author says: "Her British Majesty in 1886 appointed a commission of twelve eminent financiers, to inquire into the causes of the recent changes in the 'relative values of Gold and Silver,' with especial reference to the embarrassments thence accruing to the Indian Budget, but including also the wider commercial and industrial effects of those changes; and then to make such recommendations to Parliament as they deemed proper. They made their final report last October, making no recommendation as to remedial measures, but did report a mass of information more or less relevant to the question of causes; all of which properly digested makes a strong case against the experiment of occidental monometallism. Congress has ordered and made appropriation for the republication of that report in full, for the enlightenment of its own members upon the question of monetary legislation, now exigent. Having given much study to the subject, I have been moved to analyze that Report and have commented upon it with some freedom. But with becoming modesty here, I submit my argument to the critical judgment of such of my countrymen as will take the pains to understand it." The pamphlet is doubtless to be secured of its author.

NOTES.

"THERE MUST BE A HALT."

"There must be a halt," says the Philadelphia Telegraph. Indeed there must. But does it suppose it is calling a halt when it points to magnificent charities for rescuing children of the slums, and calls for more? All the children of the slums need is to be let alone. Not manacled and let alone, but freed and let alone. What they require of the rich is not charities, but justice.—[Standard.

THE TAX ON HOME-IMPROVEMENTS.

Instead of a tax being imposed on home improvements they should be made worthy of a premium. Every effort made by a property owner to improve, adorn or beautify his property deserves encouragement instead of discouragement. Yet the fear of a higher rating by assessors deters hundreds, we may say thousands, of property holders from all attempts at bettering the external appearance of their houses and grounds, and making the whole city more attractive to residents and visiting strangers.—[New Orleans Times-Democrat.

THE VERY POOR.

To the boat of a fresh air excursion came this summer a poor woman, carrying in her arms a dying child. A physician, seeing the child, told the mother of its hopeless condition and advised her to carry it home again; but she begged so piteously to be allowed to take it upon the excursion that her request was granted. Soon the child revived and when the mother brought it back to her poor home, it had secured a new lease of life. Commenting on this incident, the Newark Advertiser wonders whether it was really a good thing for this babe of the slums that its life was saved, saying: "The prospects of the poor are not pleasing to either men or women. Supposing the child was a boy, we cannot resist the conclusion that youth will find him corrupted, young manhood a criminal, later years a convict. The very poor are becoming more numerous, their conditions and surroundings grow more and more loathsome; immorality, depravity and crime are the inevitable consequences. If it was a girl, her outlook upon approaching womanhood is even darker. She may go the natural course of abandonment and shame to an early death; or, scarcely less happy, she may struggle along through a virtuous but horrible existence, finding no reward for her purity, no response to her noble principles, no incentive to continue the difficult fight. In any case, our little pilgrim has probably started on a woful journey."—[Standard.

PERSONAL PROPERTY TAXATION.

The schedule of this year's personal property assessments for Peoria county, Illinois, shows some curious conditions. The largest place in the county is Peoria city, which in 1880 had 30,000 inhabitants out of a total for the county of 55,000. Of the other places Elmwood township was the most populous, containing 2,500 people, and Logan the smallest with 723. Peoria city was thus over ten times as populous as the largest of these other places, and contained more people than all the others put together.

The assessors this year were able to find in Peoria only 482 watches and clocks, while in the small towns and farming communities of the county they found 2,563, although, as above stated, Peoria has more people than all the other places. Chillicothe, whose population in 1880 was less than one-twentieth of Peoria's has 338 watches and clocks, or say three-quarters as many as Peoria. Peoria has, according to the assessors, 593 sewing and knitting machines, while the rest of the county, with less population, has 3,144. Peoria has only 1,418 horses; the rest of the county has 13,454. The average value of the pianos found in Peoria was only $40.66, while in the little place of Kickapoo they were valued at $51.75 apiece. In Peoria there are only 1,242 carriages and wagons while the rest of the county has 4,758. The average value of a mule in Peoria is only $19.65, while in the village of Medina it is $32.22.

The real estate assessments (houses and lands) are not given, but in 1880 the total real estate assessment for Peoria county was $10,400,000, of which Peoria had just a little less than her proportion according to population—namely, $5,100,000.—[Exchange.

Black Hawk: The Great Spirit has told me that land is not to be made property, like other property. The earth is our mother.

"Your little book is one of those I would like to have always with me." (Springfield, Mass.)

THE COMPLETE LIFE.

Six Discourses,

FROM THE STANDPOINT OF MODERN THOUGHT.

BY JAMES H. WEST,
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